THE NEW LAITY AND THE OLD STANDARDS

HUMPHREY J. DESMOND

The New Laity and The Old Standards

HINTS AND SUGGESTIONS FOR THOSE WHO WOULD BE DOERS OF THE WORD

BY

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PHILADELPHIA

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1914

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Foreword.

FOR some thirty years the writer of these pages has dealt editorially, week in and week out, with Catholic questions and Catholic interests. His conviction deepens, that the welfare of Catholicity, and more especially its wider influence in this age of democracy, depend very largely upon the cultivation and growth of an intelligent, an efficient and a loyal Catholic laity.

In the following chapters he endeavors to suggest ways and means to this end, the style and method of appeal being adapted to the popular audience he hopes to influence.

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Speak Your Convictions.

A BOY, who was selling mince pies at a railway station, kept shouting, "Hot mince pies!" "Hot mince pies!" A man bought one and found it quite cold.

"Say, boy," he protested, "why do you call these mince pies hot?" "Because that is the name they go by, sir," said the boy.

There are Christians and Catholics whose religion is cold, whose piety is dead; but they are still called "Catholics"—"it is the name they go by." They give no evidence of the faith that is in them. They hear Christian principles denied and ridiculed in conversation, and they enter no objection. They fail to declare their convictions.

We listen, for instance, to the superficial conclusion: "It makes no difference whether a man goes to church or not—does he pay his debts?" But it does make a difference, and we know it does. We should say so, whether or not we are prepared at the time to discuss the proposition. (The man of good life, notwithstanding that he does not go to church, is usually drawing upon the heredity of a church-

going ancestry, or leaning upon the moral rectitudes of the Christian community about him.) However, it is not necessary to argue; but it is a duty to enter our exception to the skeptic proposition made in our presence.

We have known church-going people to sit about and hear it said: "This religious business is all a matter of graft anyway!" Here is a chance to show that you are a Christian and not "a cold mince pie."

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ONE of the characters in Father Sheehan's "Triumph of Failure" is made to say: "I never yet met a Protestant who was not anxious to talk religion; nor a Catholic who was not anxious to avoid it. Why?"

"Because," says the other, "we are so secure of our religion, it does not interest us. You know there must be doubt in order to create interest."

A clever answer; but not satisfactory. We should prefer that the Catholic were so interested in his religion that he would talk more about it; and post himself for such conversation. It were well if he would cultivate the ability to say a few words about the morality

of his religion, and exemplify as well as propagate its temperance or its purity; or he might expatiate on the beauty or significance of something in its ritual; or, better still, show forth the wholesomeness of Catholic teachings, for instance, in the preservation of the Bible, especially in these days of destructive criticism.

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IF it be a man's business to sell cash registers, or lightning rods, or burglar insurance, or subscription books, he finds it an advantage to prepare "talking points." Thus, in meeting a customer, he is prepared to glibly rattle off his story. This preparation is not difficult: a week out with a good salesman will give the beginner a voluble facility.

Why should not we who go to church. and set some store by our religion—why should not we school ourselves in some talking points to spread the truth and the Gospel? Isn't it worth while?

And the good salesman, too, has his clear and convincing replies to objections. Thus, the man who is selling a cash register will meet the statement: "I can't afford to buy a cash

register," with the rejoinder, "That is the very reason you should have a cash register"—it will save clerk hire, it will make up losses now occasioned by the carelessness or dishonesty of employes, etc.

The Catholic should be able to meet with a few telling sentences the charge that the Church persecutes, or that Catholics cannot be good American citizens, or that they may not read the Bible, etc. There are books at hand, like Father Lambert's "Short Answers to Common Objections Against Religion."

Occasionally a commercial house opens a school of salesmanship for a class of twenty or more new men it is putting on the road. Why might not our Catholic societies hold classes of apologetics for like missionary work in behalf of our religion?

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SOMETIME ago there was a symposium in an English periodical on the subject: "Why I am not a Catholic?" One person wrote: "Because if I were a Catholic I would have to subscribe to such a lot of things." Another said: "Because the Irish are so horrid."

At least a dozen gave as their reason: "Because I hate fish."

As the Friday abstinence is the most frequent outward expression of the faith, Catholics should be able to explain it. They do not always take pains to do so. They are sometimes either flippant or irritable on being questioned. Thus Perkins sees Riordan eating fish at a restaurant on Friday, and inquires why Catholics do so. Riordan answers, "Because fish is good for the brain, Perkins; I have a brain," or "You see, Perkins, most of the apostles were fishermen, and they made this rule to boom the fish market." It is to be hoped that the Protestant inquirer is not left under the impression that the legislation of the Apostles was based on no higher ethical standards than those of the United States Senate in fixing the tariff schedules.

The temptation to be humorous in meeting the curiosity of simple-minded or prejudiced people, is sometime irresistible; but, as a practice, it is apt to be detrimental. In the Life of a prominent Irish Catholic, the late Sir William Butler, we read:

"On one occasion, when a militant Protestant lady asked him, during a pause in the con-

versation at a crowded dinner table, whether there was any truth in the report that an unhappy lady, whose mysterious disappearance was at that moment exciting the interest of the whole of England, had, as alleged by some organs of the press, been abducted by the Jesuits, Sir William's answer, without a moment's hesitation, was:

" 'No, madam. I am in a position positively to contradict that rumor. Perhaps you are not aware that we Catholics maintain a religious order specially for such services—the Order of Trappists.' "

Even if the company smiled, it is to be feared that the militant lady had her prejudice confirmed.

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IN one of his letters to his son, Chesterfield says: "The herd of mankind can hardly be said to think; their opinions are almost all adoptive, and in general I believe it is better that it should be so, as such common prejudices contribute to our quiet. We have many of these useful prejudices in this country which I should be very sorry to have removed. The Protestant prejudice that the Pope is anti-

Christ, is a more effective preservative against the Roman Church than all the solid and unanswerable arguments of Chillingworth."

This quotation may prove Chesterfield to have been rather unprincipled, but the force of his observation may, nevertheless, stand. In the several movements against Catholics in this country it was frequently observed that common and vulgar prejudices and clumsy slanders did more effective work than apparently weightier and more recondite reasons against Catholicity. For it seems that the domain of religious prejudice the cock and bull story is the real axiom.

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A PROVINCIAL and narrow person is often broadened by travel. There are large classes of Protestants who, though of average intelligence on current topics, are dreadfully uninformed and provincial on all things relating to the Catholic Church. Catholicism, "historic Christianity," is a big subject. But it is the one subject they seem never to have thought of studying, as they would, for instance, a current topic like the Eastern Question. Their inherited traditions, hazy and

emotional and sometimes perverse, they deem all-sufficient.

The Catholic makes a mistake in becoming impatient with this attitude of the Protestant. If you meet the man who knows not, teach him; but much more if you meet the man who thinks he knows and knows not, teach him, also. But do it with kindness, with patience, with good will, without ridicule and especially without resentment.

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IT is only fair to recognize that some misunderstandings of the Catholic position may be due to honest misconception or to misinformation more or less excusable. And when the writer or speaker, thus misinformed, misrepresents us without malice in some incidental matter, our duty is merely to set the matter right without exhibiting resentment, sarcasm, irony; and without making the sweeping charge of bigotry.

We doubt the wisdom of picking up small gauges of battle for heavy artillery practice, unless they belong to a system of misrepresentation or intolerance. We have to recognize on the one hand that there is a large de-

gree of sincerity to the profession of fairness and the religious equality in which the American people pride themselves.

And on the other hand we need to observe that there are a few Catholics so unhappily constituted that the feeling of persecution is their most comfortable and natural state of equilibrium. All this is written, not to disturb the *fortiter in re*, but to promote the *suaviter in modo;* not to advise that we neglect to notice a single item of misrepresentation, but that our way of correcting it be with more gentleness and courtesy.

Too often, prejudices exist because we assume toward them the attitude of menace with a bludgeon in hand, rather than the attitude of the teacher with a truth to impart or a misapprehension to correct. First let us have good nature all around and a consequent desire for fair play. We are then ready to face the facts and listen to the truth. This of itself is the dissipation of prejudice. It is assuming the attitude of further inquiry and more patient consideration. If the teacher is self-controlled and honest, competent for the task and earnest in its discharge, a favorable impression must sooner or later be made.

NOW and again a Catholic incident, or minor issue, figures in our politics—city, State or National, despite the fact that we here have government so well secularized.

Without prejudice to the merits of these minor issues and incidents, it may be said that more often than not, they are in their net results rather futile. They do not prepare the non-Catholic mind for the light of the Gospel. They do not beneficially help our civic amalgamation. They sow the seeds of prejudice. They narrow us both in our sympathies and our influence. Will not petty offices and honors come to us eventually by merit and in our due share, as time passes? Are small favors for our institutions or small gages of battle sufficient cause for sectarian rancors? In gaining our point, may we not be losing larger values?

We who have studied the ugly phases of Know-Nothingism, or passed through an epoch of A. P. Aism, realize the unpleasantness of intolerance. We know that it is unreasoning and malevolent. Oftentimes it causes really good-intentioned people to be suspicious of each other, and hateful or unfair in their actions. The Catholic grocer loses

Baptist trade—or *vice versa.* The Irish name is scratched on the local ticket. The Catholic girl can't hold her position as school teacher in the Methodist school district. The Governor, who would like to be gracious and attend the jubilee banquet of Bishop O'Hara, thinks it more politic to stay away.

In A. P. A. days the trade union was sometimes broken up because one creed underbid the other in the service of the section boss. The mutual respect of citizens for each other suffered because some sects permitted their pulpits to be used by ex-priests in blackening the character and disparaging the citizenship of the Catholics.

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NATURALLY we like to cultivate good relations with our neighbors. We may do so without yielding an iota of principle or conviction. It is common Christianity to be mutually kind, gracious, fair and forbearing. So we regret those occurrences which engender misunderstandings, suspicions, resentments and uncharities. We prefer to see them avoided, passed over or forgotten.

Not, however, at the sacrifice of any prin-

ciple. If that is at stake, we are all willing to pay the cost, the Catholic workingman to lose his job, the Catholic office seeker to lose his ambition, the Catholic teacher her position, the Catholic merchant his customers, the Catholic community its peace, and even—its good name.

* * *

Live Up to Your Faith.

DO Christians lack gentleness? Are they disposed to be harsh, litigious and unrelenting? But such is not the example furnished by the great Founder of Christianity. Sometimes He came into collision with the Pharisees of unbending orthodoxy and unforgiving morality. When He corrected them He corrected the Christians of future generations.

"If all Christians were like my Cousin Sarah this book would never have been written." Colonel Ingersoll wrote these words on the fly-leaf of a volume of one of his anti-Christian books, presented to the late Mrs. Sarah B. Cooper, his cousin.

Granted that his misconception of Christianity furnished no excuse for Ingersoll's sarcasms, and granted that even if all Christians were like his Cousin Sarah, he might still be Ingersoll of

the anti-Christian platform—yet may it not be true that this intense resentment against the churches, that we often find in the world around us, is due to the unkindness, lack of human sympathy and inflexible uncharity of some Christians?

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"I REMEMBER being in Rome, in 1868, alone without a friend, and the Roman fever upon me. I staggered back to my hotel and went up to my little room and gave myself up to the fever. . . .

"I remember nothing of the succeeding days until I opened my eyes one morning; the sun was shining in, and over me was leaning a sweet-faced Sister of the Roman Catholic Church. Her hand was upon my head, and as I looked up into that sacred face, seemingly so devoted to God, and looked into those womanly eyes so human, so spiritual, and felt the touch of that hand upon my forehead, I believed it was an angel sent of God to me. . . .

"All through the years since that Roman fever, I have dreamed frequently that I was sick again and that my eyes opened once more, and I looked into that sacred face, and I felt

the touch of that motherly hand. To me it was Christian. Although we differed in denomination far, though I could not approve of her Church, yet that act was Christianity pure and simple. God let His blessing come upon me, and I stand in this pulpit to testify of His goodness then, in sending that Sister to care for an entire stranger, one she had never seen before, and one she has never seen since."

These are the words of Rev. Russell H. Conwell, the well-known lyceum lecturer, spoken to his Protestant flock from his pulpit in Philadelphia. No man with that impression in his life history could ever give way to the unfairness of religious rancor.

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IT was well said by another Protestant minister when a movement of bigotry was, some years, assailing the Catholic Church: "The pure and self-sacrificing lives of these Sisters cannot flow from a channel that is not itself pure and worthy."

Many a brave soldier experienced a change of heart during the late Civil War through the mute eloquence of the self-sacrificing Sister of Charity going her rounds of mercy. And

much enlightenment has transpired by the spectacle of the priest busy, early and late, with his round of parish duties. An inheritance of centuries of prejudice has yielded before the faithfulness and unostentatious goodness of the Catholic immigrant girl. And the honesty of the Catholic young man in business has preached a sermon more powerful than words, as to the moral efficacy of his Church in prompting right principles of conduct.

"We can do more good by being good than in any other way," said Rowland Hill. The average Catholic certainly can select no better method to commend his religion.

In the history of conversions to the Catholic Church, we are usually taken into discussions of the doctrines and doubts which, in each particular case, paved the way or excited the inquiry. But more largely than we may suppose, the good lives of humble Christians ought to—and, we believe, do—make converts, and predispose people in favor of the Church.

"What made a Catholic of me," said Sir Stephen De Vere (a brother of Aubrey De Vere), "was my knowledge, my intimate knowledge, of the innocence of the morals of the young men of the peasant class. I went

among them; I was at their hurlings, at their sports; I heard them, I listened to them, I knew them. I compared them with the young men of my own class. I said what can make the difference? It cannot be education, for they have little or none. It cannot be society, they know nothing of the etiquette of society. It cannot be travel; it must be only one thing—their religion; and I will be of the religion that makes them so innocent and so pure."

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"A GREAT lawyer, his first allegiance was to eternal justice. He was a scholar who saw God not only in science, but in daily life, and ever walked hand and hand with Him. Here in this parish he was a common source of edification to priests and people. We can bear witness to his attendance at daily Mass, his frequent communions, his regular noonday visits to his Lord in the Blessed Sacrament."

These are the words of a pastor spoken over the bier of one who lived as if the winning of life hereafter were the serious business of his career—"his deep faith, his unaffected piety, his simplicity and honor and honesty, his unfailing charity, his evenness of temper, his seri-

ous reverence for sacred persons and holy things, his religious disregard for the vanities and trifles of life," all testifying that his religion was the vital motive of his life.

In the quiet walks of life, in all our congregations, there are not a few such men and women, approximating, by good lives and practical religion, a greater or less degree of Christian perfection. They are honest in their dealings; charitable in their judgments; kind in their words and actions toward others; sympathetic with their neighbors and active in good deeds.

"They carry music in their hearts
Through rambling lanes and dusty marts,
Plying their daily toil with busier feet
Because their inmost souls some sacred strain repeat."

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WE are too prone to realize the worth of such lives only when they are called hence. But it is consoling to discern that as the years go, the living community continues to develop and possess a number of men and women of the same high grade as the worthy neighbors whose memory we honor.

We see again the virtues of the sturdy pioneer, who was first in all our public-spirited movements of the '70's—we see those virtues

further distinguished in his worthy son, who is still with us. When our Bayard, a knight without fear or reproach, was laid to rest in the silent city beyond the gates, we thought we should not again look upon his like; but a widow's boy, toiling in the mills and wearing at all times upon his breast the white flower of a blameless life, was even then qualifying for an equally chivalrous career.

Let us honor these, our worthy townsmen and neighbors, while they are still living. Let us see the excellent points of their character and acknowledge the credit that rightly belongs to them in not a few trials and efforts and achievements. Let us number them among the potential assets of the congregation and the community; and accord them, on occasion, that generous appreciation, so grateful and encouraging to all good men; and, more to the purpose, while they are still with us, than when symbolized in the wreaths we may lay upon their pulseless clay.

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GOOD morals and good habits are the dictate of wisdom. Loose morals and bad manners are the proofs of foolishness. If a

man is good the fact may be noticed, even if he doesn't pose (and he won't pose if he is sensible). What of it?

Religion has its appeal to men, women and children. One or other of these appeals may, at times, be over-emphasized. Sensible men will not put away, or forego this greatest boon to all mankind. The man who has his religion in his wife's name is usually a man over-monopolized by some worldly pursuit, and too narrow for a conception of life which regards both time and eternity.

The saints were manly men. Where was there a man of more intellectual breadth than St. Augustine, of more sturdy character than in St. Ignatius, of finer sympathy than St. Francis?

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"IT IS possible for one to live in this world and be glad in spite of temptation and care and loss. It is possible to live in such a temper that sorrow shall be powerless deeply to agitate the heart. It is possible for us to attain a spirit of such purity and strength that God's disciplining shall be borne without outcry."

This is the thought of one who evidently has

been reading the Catholic saints—with whom the discipline of sorrow and tribulation is accepted with joy, and Death itself is a not uncheerful prospect.

The saintly point of view would halve our sorrows and banish all our fears—could we even approximate it. A Chicago clergyman, whose mission was chiefly among the poor, is quoted as saying: "In my twenty-five years' work, I have never met a real Christian in want. Christ provides for His own. Men are suffering on account of sin"—and unhappy for lack of faith.

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WE cannot hope to escape some sorrows, some misfortunes and the usual bereavements of this life. The discipline of suffering is part of our worldly probation.

But this also is true: It is the way of the transgressor that is hard; the beatitudes are for the good. That God, at times, visits afflictions upon his best children, or that worldly prosperity occasionally dwells with the ungodly should not make us apprehensive. The general proposition remains that there is usually a temporal reward for sober, provident, patient conduct; that the meek, that is, the gentle and law-abid-

ing, shall possess the land; that the merciful, that is, the forgiving and kind, shall enjoy social sunshine and escape relentless conditions.

And even as respects misfortunes and calamities: they touch the God-fearing and religious with less crushing force than the unbelieving and unworldly; and so lose half their terror.

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MORALISTS speak of the "natural" and the "supernatural" virtues. We are living in an age which greatly admires the natural virtues and rather dispraises the supernatural. Lives devoted to contemplation are regarded as, in some sense, wasted. Prayers and meditations, vows and pilgrimages, which, in disparagement, are termed "mediæval" devotions, are contrasted unfavorably with good works, helpful movements and practical benevolence.

This view misses the deeper truth. Spiritual culture is something besides outward planning and acting. There is self-conquest required. This implies a cultivation of the interior life, introspection, the "self-recollection" of the recluse. Resulting from a discipline of this nature is that "pure glow of meliorated passion," that "polished piety and humanity" that Sterne

found in the Franciscan monk who visited him.

The qualities of self-abnegation, quietness and serenity which distinguish a gentleman are still more noticeable and sincere in the Christian. Before going forth to convert the heathen, rescue society from intemperance, and save the orphan, many men and women need to complete the conquest of themselves.

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Appreciate Your Heritage.

DID you ever stop to consider the number of things rejected by the Protestant reformers that, "on second, sober thought," Protestants have since found good? We have seen them, in our day, returning with affection to the old Catholic festivals of Christmas and Easter. Crosses surmount their churches, their choirs sing the "Ave Maria," and their higher churchmen are putting lights on the altars and confessionals in the aisles.

Some very useful booklets have been compiled, made up of appreciations from Protestant sources, touching a long list of Catholic beliefs and practices, from confession and convents to purgatory and vocations.

"I HAVE always envied Catholics," says Hawthorne in the Blithedale Romance, "their faith in that sweet sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor and yet permitting His love to stream in upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness."

The Catholic idea of purgatory is coming to be recognized as a merciful, a rational and a necessary conception. The masses of poor humanity are neither perfect enough for heaven nor wicked and censurable enough for hell. Beecher saw this and remodeled the Calvinistic inferno accordingly. It is no joking matter, but the want of a Protestant purgatory is playing havoc with their hell.

And here is another Catholic institution singularly endorsed from an unexpected quarter. The Salvation Army has set up an anti-suicide bureau, which virtually consists of a confessional. The New Orleans *Times-Democrat* thus commends the plan:

"The relation of one's sorrows to a sympathetic listener itself cleanses the oppressed bosom of much perilous stuff. When that re-

lation is followed by words of hope and encouragement, by small assistance which means immense aid to the despondent one, he will almost invariably be brought to a better frame of mind."

And the Chicago *Inter-Ocean* said:

"It is a great relief to many people to tell their troubles, and it often helps them to do so when they can find some one who will really listen and take an interest in the tale. Observation of this fact has led some to the belief that the Protestant churches made a mistake in abolishing the confessional."

Goethe regretted that Protestantism had not retained all the Catholic sacraments, old Doctor Johnson did not hesitate to pray for the soul of his departed wife and Arnold of Rugby admitted the reasonableness of the Catholic attitude toward images.

Catholic teachings can only be made repugnant by being misrepresented. For instance: "The doctrine of Papal infallibility," wrote the late distinguished American astronomer, R. A. Proctor, "as commonly understood, is of course preposterous on the face of it. But the common mistakes about the doctrine are themselves preposterous."

THE general wisdom of many Catholic policies and points of view has likewise been conceded. The movement toward Christian unity among Protestant denominations is really the appreciation of a Catholic idea. An exceedingly convenient thing, truly; something to be prized, something that contrasts well with this intermittent strife of sects; something which gathers the forces of Christianity against the assaults of new and formidable evils.

Marriage and property are said to be the two pillars of the social order. It is unnecessary to argue how efficiently the Catholic Church stands for the sanctity of marriage as against the danger of divorce and for the security of property as against the spirit of spoliation and anarchy.

The need of religious training for the young is generally admitted, but nowhere more earnestly and with as much spirit of sacrifice as in the Catholic Church. Doctor Rainsford, a Low Church Episcopalian, tells us in "A Preacher's Story of His Work," that he tried "the old-fashioned Gospel preaching" for six years. He found that "it was absolutely necessary to start with the children"; "my experience leads me to feel strongly that the way to

reach a neighborhood is to reach the children. I do not think a man's ministry in a district begins to tell until the end of ten years; that is, until the children he has taken hold of as little fellows begin to reach young manhood and womanhood. So, if I were asked how to reach a neighborhood, I should say, 'Get hold of the young—the children.'" (P. 141.)

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HAPPILY, Catholics do not know the distress of doubt. They are free from all qualms of conscience on the score of belief. Confident that they possess the true faith they are saved the errancies of private judgment. There comes with that boon a certain grace of spiritual contentment. It is often otherwise with conscientious persons outside of the Church. Periods of painful doubt, transitional epochs of faith, and conversions which did not bring stability of belief, are recorded.

We have an exaggerated instance of this state of mind in the autobiography of Bunyan. He was plunged into the deepest gloom and despair in his internal struggles. The fear of the devil misleading him was continually in his mind. His agonies of fright, desperation

and doubt, nearly overthrew his reason.

The great minds of Protestantism that have found rest in Catholicity have all passed through periods of storm and stress. We know that this was the case with Doctor Brownson. In his "Trials of a Mind," Doctor Ives, the Protestant bishop of North Carolina, who became a Catholic, has depicted his own painful experience in the dark.

Cardinal Newman's progress toward the true Church was along a similar path. For years he had been "making" for righteousness. One of his poems, written twelve years before the event of his conversion, evinces this:

> "Lead Kindly Light
> Amid the encircling gloom."

But when he had once reached the Catholic Church all apprehension passed away. He himself says that from that time he had never had any anxiety of heart. "I have been in perfect peace and contentment. I never have had one doubt."

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THE intelligent Protestant, if he happens to be conscientious, ought to be much worried in these days of "higher criticism," about the

genuineness of that very prop of his faith—his Bible. But if Biblical scholars go on finding out that portions of the book were not written as they purport; or that the alleged authors were not the real authors; or that sacred chapters are nothing but subsequent interpolations, what must the earnest Protestant think of the edifice of faith and fine-drawn distinctions of tenet that he has constructed upon the sacred document?

The Catholic is more fortunately situated. He rests his faith, not on a book, but upon a living Church. If the living Church (whose authority rests back, historically, on the commission of Him whom we believe to be Jesus Christ, the Son of God), says that certain books constitute the Bible, that settles the question for the Catholic.

If there is a question under discussion, as, for instance, "Did Moses write the Pentateuch?" the average Catholic does not form an opinion off-hand. His inquiry is not as to the evidence—which can be but scantily supplied to him and uncertainly judged by him. His mind turns at once to the thought, "What does the Church teach?" And he is just as sound in that style of reasoning as the good lawyer is

who, on a legal question, at once recurs to the inquiry, "What does the Supreme Court say?"

The faith of the Catholic is not annoyed by these hypotheses or sensational discoveries or great ante-diluvian "finds." He goes on serenely listening to the voice of the living Church without regretting his ignorance of Hebrew, Greek, the Latin Vulgate, cuneiform hieroglyphics and contemporaneous Assyrian politics. The worship of God, according to the true faith, is not made so difficult that only spectacled specialists can be sure of their footing.

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Get the Right Viewpoint.

IN Kulturkampf days, a Bismarckian member said to a Centrist member: "You are ahead of us by the length of Von Malinckrodt." (The Centrist leader was a very tall man.)

"Von Malinckrodt!" retorted the Centrist, "we are ahead of you by the length of eternal principles!"

In all great racial, political and ethical controversies, success waits upon a selection of sound principles.

Greed for power may be shrewd enough to see what moves are to be made far along in the game; but notwithstanding such foresight, unexpected defeat ensues. The Bismarcks are unhorsed, the Centrists remain. It is not so much talent to forecast the future that is wanted, but intuition to choose the right.

When a policy is formulated on enlightened principles of justice, with a sole desire to do the right and abide the consequences, we have a wisdom superior to any mere shrewdness. So planted, the party or the state may "stand four square to every wind that blows." Whether in meeting the problems of his own life, or in leading the movements of a party the wise man may then "hew to the line, let the chips fall where they will."

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THE materialistic conception of history or society, is a point of view which considers human life merely from the temporal or worldly standpoint. The Christian conception, on the other hand, regards man as created for eternity and placed here on probation, to merit heaven by fulfilling God's will.

A man's scheme of life is differently ordered

if he regard this world as all; or if he regard this world as merely a short probation for life eternal. His point of view must profoundly influence his economic and philosophic outlooks; and in some measure also his way of judging or writing the history of the past.

The fact that many Christians live as if they had no realizing sense of an hereafter and the fact that sociological, philosophic and historical teachers shade into like utilitarian views, merely denotes haziness of logic, whether in life or literature.

It does not minimize the necessity for Christians, whose beliefs are vital, of choosing only Christian ideals of life; and of selecting teachers and text books in philosophy, sociology and history that are genuinely Christian in their point of view.

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THE materialistic conception of history is not peculiar to the Socialists. Moralists of a strict and narrow school find it in the whole trend of things since the French Revolution, in the development and ramification of what is termed "Liberalism," and even in the modern science of political economy, as taught by

Adam Smith, Ricardo and the Manchester school. Preachers of the Metternich system found the materialistic conception in the beginnings of democracy—that great movement which has had, among its results, universal suffrage and universal education.

A wider reading and a broader view of history should caution us that, while not losing sight of the difference between the materialistic and the Christian conception of life, we must be slow to adjudge movements as necessarily on one or the other side of the line. There was doubtless a good deal of the materialistic conception of history in the way the ancient regime fought to retain its privileges; and also in the program of the Holy Alliance—despite the piety of its preamble. We have to guard ourselves, in the premises, against allowing our religious susceptibilities to be worked upon in the interest of social regimes or political immobilities.

In a sense, we are serving the Hereafter by making the Present more tolerable for the masses. Decent homes spell a more Christian environment—universal education a more sympathetic citizenship. The new social vigor, imparted in the abolition of privilege, the over-

turning of aristocracy and the rise of democracy, promotes rather than interferes with the opportunities of religion.

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LET the battle go on. We who want the truth do not fear the jostle. We despise tactics when it comes to the matter of eternal verities. The things that win in long campaigns, which involve principles, are not tricks or makeshifts or make-believes, but justice and earnestness and fair play.

Life would scarcely seem worth living if we had not faith that the trend of things ultimately was toward the better; that neither classes nor systems are born booted and spurred to ride the masses; that the only worthy goal of all politics and economics is the greatest good of the greatest number; and that nothing evil can come from man, using his best brain in ameliorating his condition and even trying some experiments in that behalf. As to these general outlooks, religion is without prejudice.

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EDMUND BURKE, in a well-known passage, said:

"The principles of true politics are those of

morality enlarged; and I neither now do, nor ever will, admit of any other."

Some political questions sound the moral chord more resonantly than others; as, for instance, the issue of slavery, especially dominant in American politics during the decade 1850-60. This was an issue that powerfully appealed to the moral emotions.

But even administrative questions may be discussed from a moral standpoint. Thus, there is a moral aspect of currency experiments and inflation; and of tariffs, especially prohibitive tariffs. The regulation of the liquor traffic is, of course, largely a moral question; but is there not also a moral aspect even to railway regulation—when, for instance, such regulation tends to become confiscatory?

Politics and religion meet in the domain of morals; and while we Americans like to say that religion "should not meddle with politics," we cannot gainsay the facts of the situation. What we actually mean is that we do not like to have the churches mix in partisan politics. But the stream of pure politics flows from the fount of sound morals over which religion presides; and all thoughtful Americans must recognize the fundamental importance of this

wholesome influence, to the perpetuity of democratic institutions.

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OUR age is in the midst of a wave of secularism. First, we have it in politics, then in education, then in the intimate home-life of the people. Its dominant presence was seen recently in the separation of Church and State in France. It shows its power in the recurring movement to de-religionize the schools of England. Divorce—and the point of view which regards marriage as a civil contract, exclusively, are instances of secularism affecting the home.

One does not need to be very religious to question, at times, whether the secularization of the age has not gone too far; whether, for its freedom and its tolerance, we are not sacrificing things of greater value. Certainly all the great voluntary agencies in society, the press, the rostrum and the influence of the home may be reconquered for religion. They may be so reconquered without any detriment to civil or religious liberty.

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THE minds of men are, no doubt, broadened with the process of the suns. And there are chains and shackles and errors and

sad experiences to be thrown off; not because they are old, but because they are wrong. The narrow belief may be of yesterday and the prejudice of to-morrow; its recency or its age is not what condemns it, but its uncharity or its unreason. That a thing is old, that it has been long with us, indicates that it has more or less proven itself—that it adapts itself to our way of life and thought and so helps us to do our work or live our lives advantageously.

Thoroughly well-read people can discern, in many modern religious fads, the re-appearance of old heresies. These modernisms are, in reality, atavisms. In the craving for novelty, originality is exhausted. The so-called innovator must plagiarize on the past.

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BUT if the past has its errors, it also has its wisdom, its proven and tested sagacities, and the best of these are in the custody of the Church. There is "a tyranny of tradition" in the parent's advice and in the rules of prudent business ethics; and these gall the thoughtless son or the venturesome speculator, just as the safe and traditional policy of the Church may

seem to hamper the immature Christian.

The Bishop of London, at a recent convention of the Protestant Episcopal Church in the United States declared that "what we must beware of on both sides of the Atlantic is losing the power of our message by trying to make it easier to be believed." In the history of Congregationalism in New England, this lesson is also enforced. During a period of much concession and looseness of creed discipline, Congregationalism was almost disintegrated, especially toward Unitarianism; but when Congregationalism reasserted itself positively, and held to its creed firmly, it regained what it lost; and Unitarianism declined.

Trimming down and reducing convictions to vague formulas, compromising with the spirit of the age and surrendering to the guesses of science, are lines of policy which really do not seem to promote religion. Faith is not spread by minimizing it. Nor would it be worth while to win by capitulation. That many Christians have vague beliefs, that they have some doubts, that they do not sincerely realize the tenets of religion, is their fault, not their merit—and no reason that ministers of the Church should grade down the Gospel.

WE like to see Protestants cultivate points of sympathy with the Catholic Church; but we must differentiate the kinds of sympathy.

Protestant sympathy with our temperance movement, Protestant appreciation of our charities, the interest of Protestant scholarship in the results of Catholic scholarship—all this is gratifying. But there is a sort of Protestant sympathy, which is never awakened except toward disintegrating forces and symptoms within the Catholic fold. This sort of sympathy we distrust. It is the friendship of the enemy—displayed toward Catholics who are doing something foolish. There is a Protestant attitude of this kind that is always looking for new Luthers to arrive from the Catholic side; or if not Luthers, good-intentioned but indiscreet Savonarolas. We understand the solvent process of such Protestant sympathy, in liberalizing and minimizing the faith of some unwise Catholics. These "brands snatched from the burning" are, in a way, coming under the influence of a Sabbath school for flatterable "Romanists."

Of course, as in all groups of human beings, there are conservative and liberal tendencies among Catholics as respects matters not essen-

tials of faith. Sometimes the liberal tendency is right—and prevails; and sometimes the conservative tendency is right, and usually it is safer. The kind of Protestant sympathy which we describe, invariably favors our liberal proclivities. Its favor, however, is not with the motive that we may be led to take the right road as a body, but rather that we may diverge from the company of our conservative brethren.

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Stand With Your Pastor.

"ARRAH! What takes good Father Carty so quarely
That he preaches of late so mortal crass?"
Said Shea, " 'Tis surely the gettin' up early,
And workin' and fastin' for ten o'clock Mass."

This is one of the more recent rhymes of the genial author of "Kelly, Burke and Shea" (J. I. C. Clarke). Early rising, even among the laity, is said to stimulate a desire to preach. And fasting conduces to piety rather than to patience.

"Why don't the clergy do this?—and why don't the clergy do that?" We listen, at times,

to criticisms of this nature by good enough laymen who are earnest as to some (apparently) neglected uplift movement. Let us give the matter a little brief consideration:

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OUGHT not the priest's judgment as to what is necessary moral work be rather better than the layman's? Does not the insight, which long hours in the confessional give him, as to the moral conditions and temptations in his parish, advise him more accurately than most men? Is not the priest's judgment as to what are effective remedies and just and tactful methods of dealing with conditions, also apt to be better than the average layman's? The priest has had specific training on such subjects. He has studied the experience of his great Church, as written down by her moral theologians. He has at hand the counsels that guard him against one-sidedness, uncharity and lack of balance in dealing with evil. Is not the priest apt to be just as interested as any good layman in putting down evil conditions and suppressing temptations?

Does not his celibate state incline him to regard his whole flock as his family, and to cher-

ish for his erring people the solicitude that parents would naturally have for their wayward children? We think so. Do priests need the stimulation of lay criticism? They have their bishops, who are their overseers, and who visit and confer with them; they have their annual retreats, where they gain a new zeal for their pastoral duties; their libraries are filled with excellent advice on their work from great priest authors (such as Cardinal Manning's "Eternal Priesthood" and Cardinal Gibbons' "Ambassador of Christ"); and they have the stimulating companionship of older and wiser clergymen, who are not apt to see apathy or worldliness grow among the elect without saying a word. Let us realize these things before we speak hastily.

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A CATHOLIC parish, presided over by a priest who is laboring zealously for the good of his Church, and religion, is to be congratulated. Are there some laggards in the parish who are habitually delinquent or careless in their duties, and does the priest sometimes lose patience? He is provoked in the interest of the Church and in behalf of the faith-

ful members of the congregation, who, having done their share, are entitled to see others who shirk brought to time.

"Many people," says Doctor Jowett, the great London Congregationalist preacher, "many people confuse the number of appeals they hear with the number of times they give." The good parson is continually meeting the parsimony of economy among his lay counsel. At times, for instance, it is false economy to repair an old structure. It is cheaper and more sanitary to pull it down and build anew.

In the course of twenty years, almost as much money can be spent patching an old building as would put up a new one. The cross-roads economist may object, but here is a story to tell him:

"In the early days of Methodism in Scotland, a certain congregation where there was but one rich man desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said: 'Brethren, we dinna need a new chapel; I'll give five puns for repairs.' Just then a bit of plaster, falling from the ceiling, hit him on the head. Looking up and seeing how it was, he said: 'Brethren, it's worse than I thought. I'll make it fifty puns.'

" 'O Lord!' exclaimed a devout brother on a back seat, 'hit 'im again!' "

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JUDGING by the great cathedrals and churches that have come down to us from the middle ages, and the vast monasteries that then were built, much of the money and energy of those ages of faith went to religion—proportionately, far more than to-day. There is much more money in the world to-day; and we are spending it lavishly in many directions. America has put more money into battleships during the past decade than all Europe gave through a generation toward the building of St. Peter's at Rome. England's annual war budget to-day exceeds the cost of all Cromwell's campaigns. The outlay for a new transcontinental railway would build more churches than all America had in 1850.

The wise policy of the intelligent taxpayer is to look, not for a way to get off cheaply. What the wise taxpayer wants is adequate value for his money—adequate returns in good government and public conveniences. The same idea is true as to the financial support we give religion. Church collections rarely impoverish

any of us. Pew rents never yet ruined any man.

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ULTIMATELY the question must be an important one with all denominations—Does the Church repay in service and uplift the time and money its members render to it? This is not precisely a question that the devout Catholic will think of putting; but we see it so much in the papers, in the sociological and economic discussions of the day, and in the average attitude of the Protestant, that it becomes unconsciously the fashion of thought, even among us. We must, of course, pay attention to the thought processes of the masses. We must anticipate the things which may weaken their loyalty to religion, or their respect for the ministers of religion. After all it does a congregation, as an organized force for good, no harm to examine its conscience; and the test of judging a tree by its fruit has the soundest kind of sanction.

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THE real objection to the strenuosity for money in the work of religion is that it uses up a vast amount of energy that should expend itself in spiritual channels.

It is worth inquiring whether the Church might not get along with less building, whether (as suggested by the late Father Angus) there are not economies and expedients and policies which might avoid the constant call for funds; not as a relief to the contributing laity, but as a relief to the overworked clergy, who could then turn heart-whole to the real business of religion.

To preach, to teach, to organize, to inspire co-operation, to leaven and to energize with the religious spirit all the great influences and agencies of civilization, from the school book to the newspaper, from labor unions to legislatures, is a task that should not be palsied by the *Baugeist.* Moreover, even if we build less grandly, let it continue to be true that the Catholic Church is maintained by the contributions of the masses.

After all, personal service—the consecration of lives to the work of religion, is the essential, —not piles of brick and mortar. Our posterity will thank us more for a virile spiritual inheritance, than for the smug and usually inartistic cluster of buildings that many city rectors have exhausted themselves in financing, only to find that they have lost other perspectives besides the architectural one.

Greet Your Brethren.

A CHEERFUL neighbor thinks that there is a growing social life among Catholics. "Witness" says, "the church card party."

And mention is made of St. Elizabeth's Society, which recently "played two hundred tables" at its mammoth "euchre for the benefit of the poor."

This illustrates one conception of what social life is fancied to be. Four or five hundred struggling beings in the act of shuffling cards in a mad desire to play their end before the next table swoops down upon them, and then, when it is over, a scrambling for samples of cake from three dozen charitable homes, and coffee warranted made for the benefit of the poor and—reminding one of its beneficiaries.

Far be it from us, however, to disparage the church card party. We believe it has done a great deal of good. It has relieved the poor—and it has relieved the rich. It has painted the church and repaired the school and bought a new carpet for the pastor's parlor. But it should get credit for what it is; and not for what it is not. And it is not "Catholic social life."

"CATHOLIC societies cannot provide too many social entertainments for their members. Our people should know one another, and our young folk should be encouraged to make acquaintances in their own religion. We cannot have too much innocent recreation or too few mixed marriages," says a Catholic paper.

Nevertheless, our social entertainments need a constant grading up, lest they grade down. Nowadays there isn't a drop of liquor at Catholic social entertainments. This is a gain. But a social life running to mere hops and stunts and card shuffling soon palls. The desirable people naturally drop out. The social entertainments forthwith become pastures for bumptious persons to wear off their angles.

There must be some higher appeals in our society entertainments than to the feet, or the card habit, or the hah-hah propensity. The intermissions in a concert or in a program of clever talks are opportunities for social converse; such affairs, too, are calculated to attract the attendance of others besides dancing class pupils. When we say "clever talks," we do not, of course, mean warmed over sermons, or lengthy addresses by boy lawyers on constitutional or ethical questions.

THERE is a chance for social converse in the process of good works. Many a happy marriage has dated from a Christmas bazaar for the poor. Many a Damon and Pythias friendship was born in the work of a St. Vincent de Paul Society. Catholic young people have found life harmonies in the self-improvement of a musical circle, and romances more real than those of the stage have developed out of a dramatic club.

Catholic societies can provide too many social entertainments. "Something" may be "doing" so often that hops, and cinches and trolley rides get to be a nuisance. A little more dignity and a little more elegance and a little less frequency would better serve the purpose.

No matter how humble or how contracted the home may be, it should not be neglected in the scheme of Catholic social life. The Catholic society entertainment is, primarily, for making acquaintance. But the home is the center to which should be attracted the select, the congenial and the intimate social life.

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"THE minister was shocked when the young lady declined an introduction to some of his parishioners. 'Why, my dear

young lady, did you ever think that perhaps you will have to mingle with these good people when you get to heaven?' "

"Well," she exclaimed, "that will be soon enough."

Alas for the rarity of Christian charity!

Or, perhaps, it is doubtful on which side the charity would be, in bringing together the good people of the parish and this exclusive young lady. She told her pastor she was willing to wait until the hereafter; but there is danger that a meeting thus delayed might never transpire. The good people and the young lady might be speeding to opposite destinations.

Or suppose they did meet in heaven, St. Peter, who is doubtless very affable toward new arrivals might say: "Miss Bridge Whist, of course you know Mrs. Mulcahy, both of you coming from St. Joseph's parish?"

If it then developed that the new arrivals, who lived so close to each other in this vale of tears, were not acquainted, St. Peter might proceed to revise their markings on the point of Brotherly Love—with the result that either or both might have to spend another hundred years in purgatory.

IT is but natural that, as our communities become older there should develop among Catholics different social sets divided from each other chiefly by the circumstance of wealth and to some extent by the circumstance of culture.

But there is an added feature to this social evolution which we cannot contemplate as leniently. It is the disposition of some Catholics, who esteem themselves of a social caste higher than most of their co-religionists, to cultivate with an eager desire the society of Protestants; and more especially of Protestants thought to be in the social swim.

And this sort of social ambition is accompanied by a certain spirit of aloofness from the society of Catholics.

Of course the moralists will be inclined to regard the danger of mixed marriages as the chief objection herein. Mixed marriages certainly are apt to result. The ambition to associate culminates in the ambition to marry. Overmuch or exclusive going into a non-Catholic marriage mart results in the selection of non-Catholic wives and husbands.

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BUT the objection to the situation, which touches the core of character and true gentility, is to the very attitude of mind which

sends the Catholic into the non-Catholic social circle with a special craving therefor and an avoidance of his own people. When you hear a Catholic allege that "all his social friends are Protestants," or that there are no nice Catholic young men whom one cares to know, or *vice versa*, your instinct warns you that you are close to the atmosphere of snobbery. It is the same pushing vulgar temperament that is born and bred among all creeds in every nation, in every age. Wealth or fine clothes do not disguise the snob or cover up the mean spirit, the imitative nature, the instability of moral principle and intellectual conviction, which go with that kind of social straggler wherever he exists.

From the standpoint of the well-being of the Catholic community at large, the fate of Catholic snobs in their social wanderings is not important. Perhaps it is better that they be eliminated as much as possible from Catholic social life and from leadership of any kind in our congregations. They are a debilitating influence so far as they are allowed to affect Catholic public life. In their favorite social habitat among Protestants they can engender only the respect that snobs can engender for anything religious or political with which they are associated.

The man who is true to his friends, true to his convictions, true to his class, treacherous to nothing for which his faith stands and contemning in no manner his race or his family, is always respected. But the snob, never!

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Widen the Portals.

AMONG the true things, though at the same time cynical, that we read in a collection "from the French" is the following:

"In politics, as in religion, it so happens that we have less charity for those that believe the half of our creed than for those that deny the whole of it—since if Servetus had been a Mohammedan, he would not have been burnt by Calvin."

The feeling, perhaps, is that the household of the faith ought not to be divided. And the desire for strength and solidarity leads to an insistence upon conformity even in non-essentials. But there may be more real unity in a disposition to tolerate diversities in non-essentials, to allow for the personal equation, to admit the influence of temperament, and to take into account the spirit of the age, and the environment.

A thing which Macaulay admired in the policy of the Catholic Church was that she neither submitted to enthusiasm nor prescribed it—but used it. The ecstatic, the mystic and the dialectician all labor in their own way under her banner. So do conservative and liberal.

"And God fulfills Himself in various ways,
Lest one good custom should corrupt the whole."

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"IT was a necessity with him to be dogmatic, and he gave to even his petulance the irresistible sanction of the Church."

This was one of the criticisms passed on the late Coventry Patmore. Quite apart from its applicability to a special case we submit that it describes a common state of mind among good people. However, let our friends have their hobbies; let them be ever so earnest, if they will, in their opinions; but do not make the Church responsible. There are persons who would sanctify "as the only safe opinion for Catholics" their special views of ethics, politics, political economy and poetry.

Lord Marlesford, one of the characters in

Mrs. Craigie's book, "The Dream and the Business," is made to say:

"All the same, to be a Roman Catholic in a Protestant country requires more tact than I possess. At every instant something is said or done which affects the questions of faith or sentiments which I hold. Whether one speaks of art or politics or science or literature, the embarrassment is the same, because the Catholic religion affects the whole life. I am more at home, therefore, with a bad Catholic than with the best Protestant that ever walked."

Mrs. Craigie was a convert, living in a certain circle of English society, and her book was a novel. Lord Marlesford's observation will not seem convincing to the average American Catholic.

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ONE may conceive of a Christian, as distinguished from a materialistic conception of life, a Catholic attitude toward certain speculations of science, a religious view of art and a moral aspect of politics. But how and in what manner does the science of Paris or Turin differ, in its general methods and results, from the science of a center like Oxford or Harvard?

The scientific spirit, the scientific method, the scientific point of view are identical the world over. As for art, how is it judged differently in England than in Italy? And was not Ruskin more Catholic than most French art critics?

In politics the democratic trend is universal —if anything, more pronounced in France than in England. It is true, no doubt, that the conservative politics of the Catholic Tory nobility of England or the Catholic royalists of France are not in harmony with democratic tendencies; but that has no proper bearing on the religious aspect. It explains, however, the possibility of such an attitude as that of Mrs. Craigie's Lord Marlesford. Because he finds his politics out of joint with the times he imagines that the fundamental reason is a religious one. The world does not think as he thinks on politics because the world is Protestant. And he is a conservative "because he is a Catholic." This man and his class take themselves too seriously.

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WARD, in his Life of Cardinal Wiseman, tells us that this distinguished prelate was ever emphatic that in the spheres of science, art and secular civilization generally, Catholics

should be largely learners and should adapt themselves to the genius of the age or country in which their lot is cast. "The Church cannot expect to be the source of the varied energy of the community; all she can do is to turn its direction toward those high ideals of which she is the guardian, or in a direction which bodes them no harm."

Here is matter for reflection with those who think we ought to have a Catholic multiplication table and Catholic railroads. The Church cannot do everything; but Catholics may be in everything good without prejudice to their faith.

Christianity was not fifty years old when a question arose at Antioch, where some extremists ("Judaizers") insisted that the converted Gentile should be circumcised and commanded to observe the law of Moses. The controversy was submitted to the Apostles at the Council of Jerusalem (A. D. 50), and the decision there rendered may be read in the New Testament (Acts of the Apostles, xv, 5-29). The Apostles decided against the party which would compel circumcision. The decree explained: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon

you than these necessary things." Thereafter the spread of the Gospel among the Gentiles was accelerated.

In the tides of time intervening, many like issues have come up in the Church; and met with like wise adjudication. We have our salutary disciplines and regulations; but the desire is to lay no unnecessary burdens.

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WHY is the Catholic publicist frequently a dissenter as toward current political and social affirmations? Doctor Brownson was an exception, and so were Montalembert and O'Connell; but the general tendency of the average Catholic is to take the negative side on most propositions dear to the age. A great man (so far as English literature goes) set the example; we have been echoing the philosophy of Edmund Burke for, lo, these hundred years. Perhaps it is not Thought, but the Fashion of Thought, by which we are possessed. The trouble is not so much that dissidence becomes a habit, more or less prejudicial to our judicial faculty, but that the habit of dissidence forfeits for us all chance of leading our age. The opposition party is always out of power.

A CATHOLIC movement must be broad-gauged to command success. All the Catholics of this country concur on certain points, and will unite in certain good works. Let us set afoot some practical methods of accomplishing that upon which we are all agreed. Wise leadership studies the policy of toleration in non-essentials. We are not all of one way of thinking. But that is no reason why we may not all be good Catholics. A leadership which acts on the contrary idea cannot command full confidence nor earnest support.

Partisan contentions in Church matters are for to-day. The larger and more effective purposes of Catholicity are for all time. Let us as much as possible put aside the transient differences of to-day and seek a platform for Catholic action that, in its ends and methods, will unite rather than divide.

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Be a Doer of the Word.

A COUNTRY minister once called on Henry Ward Beecher and asked his advice about what to do with persons who go to sleep in church—something which had become quite prevalent in his congregation.

Mr. Beecher listened very attentively, admitted that it was serious, and then said:

"When I first came to Plymouth Church I thought about this problem, and I will tell you the course I decided upon. I gave the sexton strict orders that if he saw any person asleep in my congregation he should go straight to the pulpit and wake up the minister."

The story has its application in a larger way to the influence of the Christian element in the life of the general community. The fact that we possess the True Religion does not make it certain that our methods of promoting religion are beyond improvement or stimulation. It is not sufficient that we merely Be; we must also Do. And keep doing.

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THE word altruism, meaning regard for the welfare of others (Latin, *alter*, other), comes to us through the French, where it is really a new expression made current in the philosophy of Comte. If the philosophy is not good, the word, nevertheless, is good; and we should like to see its meaning realized among Christians in their church relationships.

Altruism is in reality part, and a major part,

of the social teachings of Christianity. Its other name is brotherly love; and it is half of that condensed Divine injunction which sums up all the commandments. But have we the altruism we should have among us, dear brethren? Especially in our large city congregations? Have we that community feeling that was one of the most edifying characteristics of the early Christians?

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IN many of our large city congregations, especially in the downtown sections, there is a shifting and transient element, people who may go to church on Sunday, but fail to become identified with the life of the congregation, or registered among its supporters. As flat-dwellers or boarders their names, though they may flit from one section of the city to another, are, nevertheless, on the poll list. The point is that they ought also be registered on the church list.

The point is, further, that the ministrations of the church should go out to them, and assist them, and grasp them by the hand and draw them toward the church; and make them feel their duty. The church should not stand off on a distant street corner and tell the people that

religion is here; come toward it or go to. The flock has always been liable to scatter; and lost and strayed sheep have to be searched for. They are not caught right when caught merely for admission fees at the church doors. That anonymous, slight and cold identification with the congregation is unsatisfactory.

The brethren older to the parish should take the transients in kindly charge and make them welcome to the pews and sharers in the duties of full Christian fellowship.

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HOW shall the message of the Church be brought to the unchurched? Even in the middle ages, when feudal disorder must have inclined religion to shelter itself behind stone walls and brick asylums, the preaching friars held forth along the wayside. There is better protection and more call to-day for open-air preaching. The Salvation Army has appropriated a mediæval idea. Strange that the inheritors of other sound things of the ages of faith should have missed or lost this evangelistic method.

What proportion of our city populations belong to the unchurched? From one-third to

one-fourth. True enough, the churches are open to them. And if they will not hear, we may say, let the consequences be upon their own heads and enure to the damnation of their children. But can we say this cheerfully, even if we are sure we can say it justly?

We are not sure that we can say it justly. If we go forth to the unchurched will they not listen to sacred song? Will they not listen to the consoling and cheering messages of religion first—and perhaps to the controversial and polemic side afterward?

And once launched in this work of conversion may we not, out of pure tact and larger sympathy, escape some of those chances of misunderstanding which have needlessly alienated the workingman from the Gospel?

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THE abolition of slavery in the United States was a good movement, which proceeded outside the Church and the churches, and with very little assistance from organized Christianity. Yet we know that in the ages when the Church led civilization the abolition of slavery was one of its prominent works.

There is more specialization of things in our

times; and religion has retreated somewhat from its former public and civilizing activities; nevertheless, these activities continue to go on secularly; but upborne and vitalized by the spirit of Christianity. The good things going on outside the Church are multiform, and the attitude of the Catholic should, generally speaking, be one of friendliness and co-operation. Those things in our American communities which promote justice between man and man, which create moral environments, which remove evil temptations and which safeguard public health, have, for widespread efficiency, to be undertaken in a general and non-sectarian way; but they are not the less, for that reason, moral things and religious things, and malgre their general auspices, Catholic things. We instance:

Tenement house reform.

Legislation against child labor.

Welfare work in the factories.

Public parks and playgrounds.

Outlawry of the cigarette.

Stricter saloon regulation.

The war against printed and pictorial indecency.

Measures against tuberculosis.

Repression of the social evil.
International arbitration.
Old age pensions.

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THERE is probably a purpose, not generally appreciated, even by those instrumental in promoting and blessing such Catholic congresses as have assembled in this and other countries. Such congresses and conventions do not mean lay interference in church management or church matters, in the purely ecclesiastical sense. The drift—and a commendable drift—is in the direction of putting upon laymen, themselves, the task of attending to their own moral and social advancement.

To train the laity into doing many things for themselves, to accustom them to take the initiative in movements which have reference to their own intellectual and benevolent well-being, mean development of character and ultimately a higher type of laymen. This is a very great desideratum in an age and country like ours.

The type of man the American is looking for is a citizen sovereign, not a docile peasant. We must consider what this sort of man should be

religiously. Obviously, he should be a man of public spirit toward the concerns of his Church; able to afford the priest thoughtful and earnest co-operation; efficient in all the multiform ways in which religion and morality intermix in the affairs of our modern city life; a citizen capable of making Catholicity a force to be respected among his fellow-men.

Upon these considerations a laity trained in the direction of personal service in the good works of religion and morality is more important than a laity of generous contributors.

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THE peasant is sometimes the pastor's ideal layman. His life is simple, his character is serious and he is more amenable to the guidance of the priest. But the peasant is disappearing. The honest workingman is the nearest we have, in our American parishes, to this good type. The laity of the average city parish are of all sorts and conditions—a few doctors, a few lawyers, a smart reporter, a half dozen prosperous merchants, a big manufacturer, a wily contractor, three shrewd politicians, a bank clerk, a dozen public school

teachers, Miss Moran, the successful milliner, three rich widows, *et al.* Truly, the pastor who acquires a facility of dealing tactfully with all these categories is "a leader of men."

After his parish, thus composed, is well in hand, the average pastor will, we believe, prefer it to a peasant congregation. Perhaps he is no longer a "soggarth;" but it is realized that the welfare of the Church and its influence in the general community is greatly promoted by a stronger and more active and more representative laity—one which mirrors all the varied characteristics and conditions of American life.

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WHAT qualities and attributes should we desiderate in the laity of a modern democratic country such as is the United States of America?

1. Intelligence, of course. We want the Catholic laity to average up to, or beyond, the intelligence of the several communities in which it dwells. To that end we want an adequate proportion of Catholics in the learned professions. We welcome the Catholic doctor, lawyer, teacher and newspaper man as

real sources of strength to the Catholic community.

2. Civic patriotism. Whatever remaining tendency there is among Protestants to regard Catholics as a class apart and not entitled to the full heritage of American citizenship should be met and overcome by a more than average disposition on part of Catholics to participate in civil affairs; and always on the right side of all moral questions involved.

3. Catholic public spirit—an interest in "things Catholic." This may be manifested by association with Catholic societies, participation in Catholic movements, the reading of Catholic papers (an indispensable method of cultivating intelligent interest in Catholic affairs), and the active support of the Church, moral and material, in all its energies.

4. Last, but not least—Catholicity—the knowledge and practice of one's religion, the bringing of the teachings of the Church into one's conduct in private and commercial life, the upbuilding of Christian homes, the religious education of the children, and love of neighbor, with all that this implies.

Something is missing to the ideal if all four of these attributes are not sought after. Piety

without intelligence will save souls; but intelligence joined to piety will save souls and promote religion.

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Vote Your Conscience.

A STORY is told by Bret Harte of the death of a Californian outlaw who was killed in a drunken brawl. His "partner" performed the funeral services over him with fervid devotion, and the summing up of the numerous good qualities of the deceased was in four words: "He did his damnedest," meaning by this that whatever the bad man undertook he put his whole weight to it, on whatever side he fought he did his utmost with all the strength and determination he could exert.

Many a bad man sets an example not in his life and purposes, but by the energy he thus employes in his endeavors. On the other hand, there are good people who are merely good for nothing. They are not ready to work a little bit for the cause that they so clearly perceive is desirable. Why is it that the good seem, at times, to have only water in their veins, and weak water at that, while the veins of the bad are filled with blood and alcohol and fire?

CARDINAL MANNING once remarked: "We do not mean to be negligent, but we are too prone to believe that all good things will take care of themselves without any effort on our part to make them better."

The public morality of our community is something in which we are more or less concerned. It is not enough that we go apart and try to save our own souls. We are, to some extent, "our brother's keeper."

If there are good movements afoot, it is a sin of omission on our part that we do not lend a hand. Let us examine our conscience along this line: "What am I doing in aid of good causes?" "Do I, by act or word, help those movements which are making for a purer moral atmosphere in my neighborhood?"

Too many good people are dreadfully neuter. They let the saloon keeper run ward politics. They let the corporations run the city. They let panderers to obscenity furnish the amusements of the poor. And in many other ways they omit to oppose that which is an evil, or to help that which is good. They have their presence, their voice, their vote, their exertion, their influence; yet they do nothing.

"Good things" will not take care of them-

selves. Unless good people are zealous to do their part, good things often fail. Evil things often succeed.

We are not a force in the community merely because we are "good." Many a time the devil has occasion to be proud of his allies among men; and at the same time the angels weep over the apathy of "the neutral good."

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"A CATHOLIC tried and found wanting in any field of public or private duty inflicts an injury on the honorable standing and salutary influence of the Catholic Church in our country, which no learning and eloquence in her defenders can repair. Our fellow-countrymen not of our faith believe that Catholics can be men of honor and patriotism when they see such men; unless we can show their eyes the wholesome and abundant fruit we shall preach to deaf ears while we extol the tree which bears it."

So said a distinguished Catholic layman (Charles J. Bonaparte) in his acceptance of the Lætare medal conferred upon him some years ago by Notre Dame University.

AS a citizen, a Catholic should always be governed by the highest ethical standards. A prize fight is projected. It will help the town; it will fill the hotels; it will bring trade. But it is against the letter and spirit of the law! That ought to settle the matter with a right-minded Catholic citizen. A street carnival is proposed. It will bring trade. But it will also bring drunkenness and immorality. The Catholic citizen should throw his influence against it.

Better saloon regulation is agitated. The Hon. Dick Swiveller, Democratic candidate for mayor, opposes the movement in the interest of personal liberty. He is really playing for the votes of saloon keepers, gamblers and barflies. He should be shown that such a stand will lose him more votes than it will gain for him. He should be shown that the church-going element in the Democratic party value their moral principles more than party victory.

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THESE illustrations are sufficient to point the right course of conduct upon any and every issue that has a moral aspect. I, as a Catholic citizen, want to be found on the right side, no matter what the bribe of profit or party

or personal success offered by the other side. At times I am sacrificing some things to be Catholic. I will sacrifice these things, also, to be uniformly right on public questions.

At times this attitude may seem to be as the voice of one crying in the wilderness. But whether we are winning or not, we are doing the duty that lies nearest us. It is not heroism, because there is no martyrdom and no suffering. It is merely far-seeing common sense.

Good citizenship and independence in politics finally have their day and their inning. If the good citizen asserts himself, at all times and steadily, moderately but firmly, vigilantly but discreetly, his cause and his purpose will prevail. That is what we are here for. We shirk no duty. We abdicate no function of our citizenship.

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IF the churches represent nothing but sectarian antipathies it is just as well that they stay out of politics and give the field over to saner elements. But if the churches could appear in politics as a united influence for gentle and tolerant Christian morality, for official honesty, honor and integrity, it would be well and bene-

ficial. We would not, in this sense, disparage those Protestant pulpits which at times discuss "the lesson of the elections" and like topics. The Catholic pulpit is not sufficiently in politics, so far as the direct teaching of civic morality is concerned. Probably we inherit habits and attributes and etiquettes from countries where State and Church are united. Where the State is supporting the Church there is a natural reluctance on part of churchmen to criticize the drift of political institutions and official policies.

"Render unto Cæsar" is interpreted as an inhibition on the pulpit. In this free land the Catholic pulpit feels more or less the influence of this old-world etiquette. The hesitancy to point out that the misgovernment of cities as a species of immorality, rightly within the province of the pulpit to reprove, is part of conservative traditions for which all warrant has passed away.

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IN that classic ode, "What Constitutes a State?" written by Sir William Jones some years before the French Revolution, and destined to be repeated by orators for some centuries afterward, we are informed that "men,

high-minded men," are the real constituents of a State,

"Men who their duties know,
But know their rights, and knowing, dare maintain."

The rights of the Church in modern democracies are substantially the rights of its members as citizens of the civic community. The rights of the Church in a nation like ours are best preserved by Catholics "who their duties know, but know their rights, and knowing, dare maintain." That sort of civic courage and intelligence is better far, for weal and woe and wear, than what is illustrated by a Pope waving back from the walls of Rome an Attila, or by a Richelieu "drawing the magic circle of the Church of Rome" about some cherished contention—strongly as these spectacular episodes appeal to the imagination.

* * *

The Broader Charity.

"A CHILD had a little tree which his father had planted for him. It grew as he grew; and he loved it as a sister and cared for it as he did for his pet rabbits and lambs. But

the tree sickened; its leaves withered. The good child lamented, and daily plucked the withered leaves from the branches. But one day the tree leaned toward the child and said to him: 'The trouble lies in my roots. If you can remove that, my leaves will become green again without any other remedy.' So the child dug at the roots of the tree and found a nest of mice there."

This is one of the simple stories that Pestalozzi tells children for the striking moral they enforce. Now many of our methods of charity are like the child's way of plucking off the withered leaves—they are mere surface palliatives—they do not go to the root of the evil.

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WE support foundling asylums; but we do not supplement this by earnest and constant opposition to such things as Saturday night dances and street carnivals, or by building up circles of pure social life for our young people. So, total abstinence is not the whole of the temperance program. There must be social as well as individual action.

We must see through such fallacies as that "you cannot make men moral by legislation."

As a matter of fact, you can put the injunction, "Lead us not into temptation," into whole chapters of the statutes, and in the proportion that this part of the code becomes effective, the criminal law will go into desuetude.

Let us get away from impulsive, superficial methods of charity—no better than the discarded scythe or loom (with which they are co-inventions)—and let us study whether vaster, more perfect and more scientific inventions and expedients are not possible in this line of human effort, such as we have found possible in industry and transportation.

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THE little girl had the right idea. Her brother set a trap to catch birds. She knew this was wrong, cruel, against the laws of kindness, and altogether inexcusable.

She wept at first; then a little later her mother, noticing that she had become suddenly cheerful, inquired the cause.

"What did you do?" asked the mother.

"I prayed for my brother to be made a better boy."

"What else?"

"I prayed that the trap would not catch any little birds."

"What else?"

"Then I went out and kicked the old trap all to pieces."

We approach the problem of charity in two ways: First, we desire to relieve the acute distress. Secondly, we desire to remove the causes which make poverty such a recurrent and, apparently, such a permanent evil.

This latter is the larger aspect in the problem of charity. It has bearings of a religious, a sociological and a political nature. It is many-sided and difficult.

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ON inquiry we will find that the serious study of the problem, in modern times, has resulted in many practical expedients, which strike at certain of the causes of poverty. This direction of effort is more satisfying to the modern student than almsgiving. The repression of intemperance (for drink is one of the great causes of poverty), old age pensions, life and accident insurance, public education and the attention given to the labor situation, are in-

stances of the way modern thought approaches the broader problem of charity.

In the degree that we narrow our conception of charity to mere almsgiving we are behind the age and backward and weak in our program. We are giving to charity only the good impulses of the heart, when, as a matter of fact, it demands not these alone but all the ingenuity and all the acumen of the head.

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"FOR thirty-five years," once said Cardinal Manning, "I have been a priest and bishop in London, and now I approach my eightieth year, and have learned some lessons, and the first is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to the Spirit more direct, more subtle, more stealthy, more ubiquitous, than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child and home with such universality of steady power as intoxicating drink."

Considering what a detriment Alcohol is to a community's economic productive power, con-

sidering further (and this is vastly more important) the wide-reaching hurt it does a people's moral life (as Cardinal Manning testifies), and considering, thirdly and lastly, that after all it is not a real necessity to any man, but admittedly nothing more than a luxury; is it not strange, then, that society puts up with Alcohol so patiently, that if we do not kill it dead (as the Prohibitionists advocate), we fail even to chain it up and clip its wings and cut off its fangs and put it where it shall not range destructively in every avenue of our social life, but where it shall live a narrowed, regulated, diminished and subordinated role.

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THERE is a criminal class and "underworld" in all our large cities. We are not to be intolerant of sinners; on the contrary, we are to cultivate sentiments of charity and mercy. The thing we are to be intolerant about is the recruiting of vice. The underworld of every American city would almost die out in ten years if it did not draw fresh victims from the wholesome sections of society. This is the thing we must stop.

Sin must at least be curbed in its advertise-

ment. It must not be permitted to flaunt itself. We are agreed that the white slave traffic must be suppressed. But there are other schemes of greed which are measurably as bad. Low theaters and low saloons, for instance, and also the wide-open policy of city governments. We nurture a class of business men who need moral instruction, because their ideals are very close to those of the underworld; such persons must not make the policies for a Christian city.

We may not be able to suppress vice; but we may isolate it. We may not be able to abolish sin, but we may greatly limit temptation.

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POVERTY and misery are largely due to moral and industrial conditions, tolerated by the community or by its civic expression—the State. Upon the State, then, rests the responsibility and the duty of meeting the consequences.

If wars are engaged in, the task of pensioning the wounded is the duty of the State. If the law gives the saloon and the dance hall unchecked license to profit out of juvenile delinquency, the duty of taking care of unfortunate girls falls properly on the State. If the police

department tolerates a "restricted district," the county hospital must take care of indigent victims of the black plague, etc.

Let us be wise to the fact that the conscience, the public opinion, of modern democracy (which now rules the world) is recognizing that the great problem of poverty is a civic responsibility to be met by the State, both by reforms in the direction of social justice and also by the palliatives of public charities, supported by taxation.

Let us realize that it has become fixed public policy, that the relief of the destitute poor, the sick poor, the waifs cast upon the streets and the defective classes, falls as a matter of civic duty and justice upon the State and not primarily on private individuals or societies.

Let us perceive that there is an evolution of charitable effort beginning with private beneficence of various kinds, but this private beneficence casting its various enterprises ultimately, one by one, upon the broad back of the State as the more systematic and effective agency.

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THE State is annually collecting more and more of taxes from its citizens. This policy is naturally cutting down the surplus available

in each man's purse for voluntary charity. In the circumstances the duty of the State to meet its proper charge of charity is made still more imperative.

There should be a decided Catholic public opinion in the direction of declining to establish any new Catholic charities, intended for the whole community, unless the whole community, by specific legal action, to wit, by appropriation from the public funds, shares in the work as, in duty bound, it should share.

If Catholics feel over-taxed in supporting two school systems (one public, the other parochial), they should be reasonably conservative about taking upon their shoulders, as a denomination, additional burdens of public charity—especially public charities that are more properly the duty and obligation of the whole community.

If the charity is under the charge of the Catholics, it is a Catholic charity; and in the long run the bulk of its support must come from the Catholic community (which is by no means the richest element in the community).

"The power to tax is the power to destroy." Over-taxation of a class or a denomination—whether that taxation is imposed by the State or

by voluntary subscription—becomes ultimately a handicap; and makes the over-taxed element "hewers of wood and drawers of water," compared to the rest of the community.

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Social Service.

THERE is a striking incident in the life of Frederick Ozanam (1813-53) often emphasized by the biographers of that admirable Catholic layman.

It was at the age of twenty that he found himself with a few other Catholic students in the University of Paris. "Some of our fellow students," he says, "were materialists, some deists; and when we Catholics called attention to the marvelous achievements of Christianity they retorted:

" 'Yes, but that was in the past, when Christianity indeed worked wonders, but to-day Christianity is dead. You who boast of being Catholics—what do you do? What works can you show us?' "

"And they were right!" says Ozanam. He met the reproach by organizing the first conference of St. Vincent de Paul, an organiza-

tion now world wide; but which looks to him as its founder. The same challenge substantially meets us in the present industrial crisis. We may expose the materialists, but unless we can show the laboring masses something better than negative denunciation, we fight at a disadvantage. We must demonstrate a system of social service. We must "show them our works."

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ON Labor Day, as the serried columns of the trade unions march down the streets of a hundred cities, the patriot and the Christian see in this display a well-earned tribute to Industry—Industry, one of the great moral virtues!

These marching columns represent the masses of the people. Back of them are thousands of humble, frugal and virtuous homes.

Yet here and there among the onlookers, who gaze down from office windows, are persons who see in the demonstration "danger to society!" The horrid front of Socialism lifts its gory head. In all this show of strength there is something denoting indocility toward the established scale of wages.

But let us put such apprehensions aside! Friendship and not fear is the right attitude. The things that we should aid among the masses of the honest toilers are thrift and sobriety and happy homes. Promote these things, and the social and political specter will vanish into thin air.

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IN an up-to-date discussion of the Church-as-a-Friend-of-Labor, a delving into mediæval conditions and an exposition of the influence of religion on the trade guilds of those distant times, or of monastic charities, are surely interesting—but not persuasive.

Here is the case as we should urge it: Religion, within its customary sphere, does much for all men and for workingmen as much as for any other class. It promotes thrift by teaching and preaching temperance. It inculcates mercy, kindness and charity among men—social attributes which certainly ameliorate our lot, whatever our wealth or lack of wealth, or whatever new or old regimes we live under.

It makes husband and wife mutually faithful and children dutiful and filial. A young

workingman's worst unhappiness may come from other factors than low wages or lack of employment; he may squander his earnings in drink, or disease his body and ruin his health in bad company; his domestic life may suffer by rancors and suspicions and his children may be a curse rather than a blessing. But not so if he and they hearken to the counsels of religion.

This is the influence of the Church, working within its natural sphere. The industrial situation has, of course, other phases that religion cannot directly reach. The Church is not a legislative nor a revolutionary force. Men must work out their salvation in secular matters themselves, nor blame the priest because he does not lead them in all things, not lose faith in the physician of the soul because he cannot also act as a physician of the body.

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"THE majority of the poor whom I saw were wretched, merely because they had lost the capacity, desire and habit of earning their bread; in other words, their misery consisted in the fact that they were just like myself. My principal conviction now was that

with money I could never reform that life of misery which these people led.

"Unfortunately, I did not see that such people needed to be relieved, not by my charity, but of their own views of the world."

These are quotations from Leo Tolstoy, the Russian philosopher, who, because he broke with the orthodox church of his country, is listened to with more respect by some of our social reformers.

This age needs a new St. Francis of Assisi to instruct it that poverty is not the real evil. Misery comes largely, as Tolstoy found out, because there is a defective and sub-normal class who have lost the capacity and desire for work. They are de-vitalized.

Wrong views of the world—limited horoscopes of the meaning of life, the purposes of civilization and the aims of progress beset us. The religious teacher sometimes tells society so; but this message is discounted with the canny thought that the priest is playing up his profession in this matter and seeking to place the Church over all. However, the truth remains that we will not have genuine social progress until we recognize that the moral and the material uplift must proceed together.

LOOK again at the long lines of labor filing past. Here are hundreds of foreigners from the peasant homes of Europe. Gaunt men and rugged men; dwarfed men and men bent with toil, all going along with hobbling walk, denoting long hours of labor in mill and factory. What a dull, spiritless life! The ameliorating, hope-inspiring influence in such lives is religion. It beautifies their homes and makes bearable all the hardships of their condition. These words of Cardinal Newman come to mind:

"Philosophy may speculate; Christianity acts. Speculation may console a few philosophers of leisure; but the soothing hand of Christian charity, nerved by the love of God and the love of man, and the consoling voice of religion, moved by the spirit of faith, can alone revive expiring hopes, strengthen wavering resolutions for good, bring calm to the troubled mind, raise a soul out of despondency, cause a man to suffer and endure in a prayerful spirit all the pain that life may bring, knowing that in so doing he is best securing his individual perfection and sanctification, and best fulfilling the end for which he was created."

RELIGION is so good and holy an institution that worldly things are hardly fit associates for it. But if worldly things are associated with religion, let them be excellently good worldly things—not outworn, nor unpopular, nor seamy things.

Society is continually seeking to improve its temporal activities, whether in government, economics or social manners. The worldly things that are getting played out naturally make an effort to keep their places. Oftentimes they beseech the churchman to use his good offices; and sometimes the churchman does so—with the result that religion gets associated with unpopular worldly causes. Herein the makers of Catholic public opinion need the wisdom of serpents; usually they sufficiently evince the fact that they have the innocence of doves. They must avoid putting in the wrong, by tactlessness, the Church in whose defense they are enlisted.

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WE who have gazed down the vistas of history, and seen revolutions come and go, and social transformations of the most drastic character ensue, are not troubled nor heavy of heart. Not advocating violent revolutions, nor

confiscations, nor turbulent upheavals; yet we do not oppose ourselves to the Divine plan. We adjust our philosophy to the probabilities of history.

There is a fable about a Bull against a comet. The comet was not a blessed thing; but it came despite the mythical anathema formulated against it. Astronomy said the comet would come, and the comet—kept its appointment with science. History advises us of the probability of revolutions. It is as futile to waste our energy, hoping to ward off such inevitable events, as it is to strain our voice in protest against the sweep through the firmament of a comet's tail, when the time for the comet is ripe.

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HAVING attained this philosophic mood, let us admit, nevertheless, that there is wisdom in the Church coming into closer touch with the lives of the masses of men, not only for a particular day (when the classes fear for their temporalities), but for every day, and as a constant policy. Not for the purpose of saving society, but for the purpose of saving the souls of living men. Not for the purpose of

upholding the privileges of the few, but for the purpose of promoting the fair opportunities, the equal rights and the moral surroundings of the masses of men. Not for the purpose of anathematizing man's fallible efforts to better himself, nor dividing the counsels of the poor with censures, but for the purpose of leading to intelligent and helpful results by sane, moral and reasonable methods.

And not coldly, but sympathetically; not narrowly, but in the public spirit which recognizes the good thought of the whole Christian world; not hoping to solve the complex problem with a formula from the schoolmen, nor by sign posts pointing to mediæval conditions, but recognizing the divine plan that God helps those who help themselves; recognizing the probability that labor itself may find its own Moses, that the useful, practical expedients are apt to come, not from men trained in seminaries, but from men close to the working conditions, and grappling with the complex actualities of the great modern industrial problem.

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